

The State of *Grace* illustrated from *Nature*:

O R,

Vol. 9 30
74

Its Growth shewn to be gradual, its Operation imperceptible, but by its Fruits; and its Fruits a proper Ground of Assurance.

A

S E R M O N

Preached at the Parish Church of Calverley,
on Sunday, Sept. 30, 1759,

At a general Meeting of the whole Parish;
and now more particularly address'd to
all the Inhabitants of the same.

By WILSON BEWICKE, A. M. Vicar of Calverley in Yorkshire, and Fellow of Oriel College in Oxford.

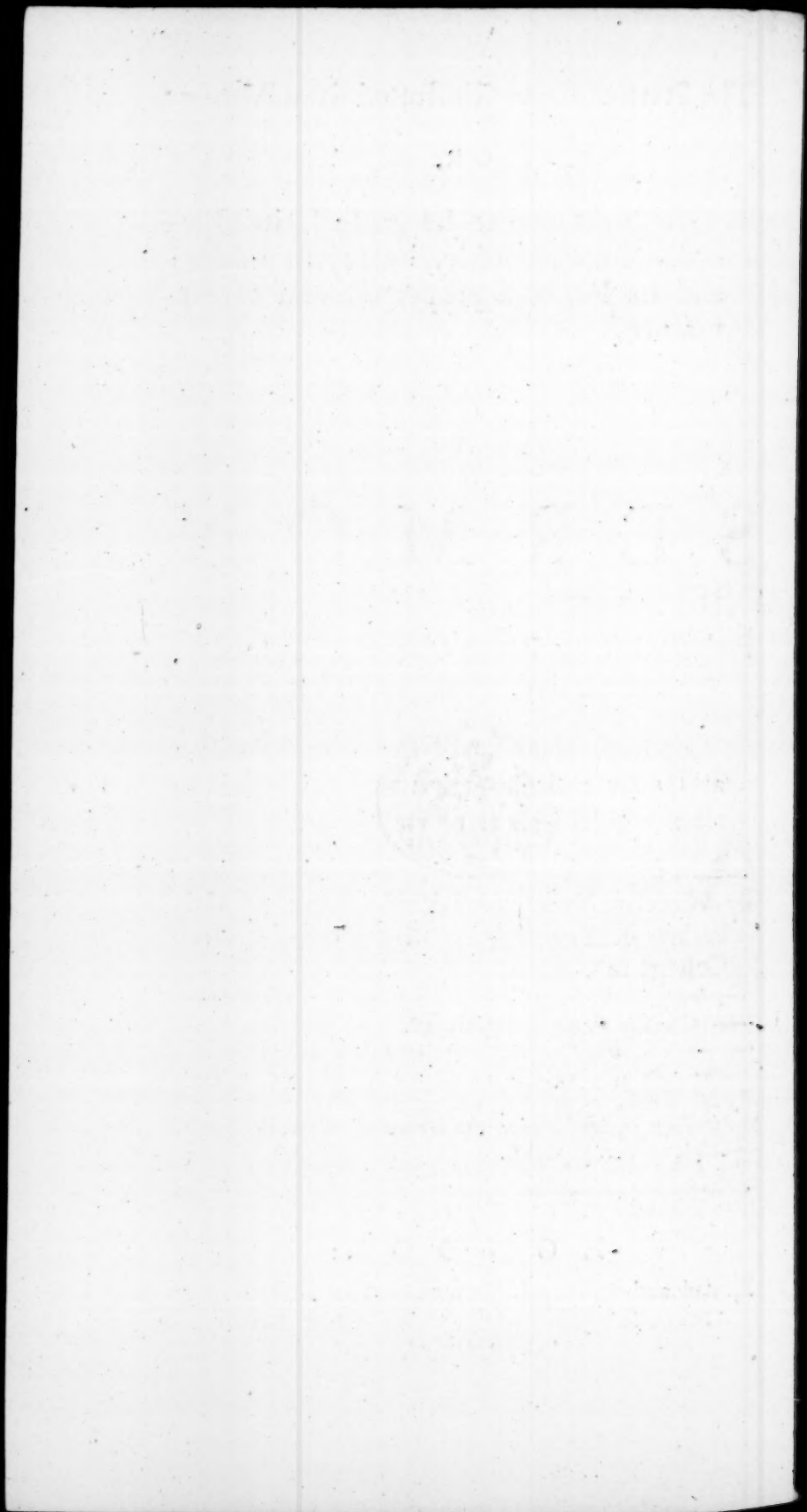
— *Grow in Grace, 2 Pet. iii. 18.*

— *The Word of the Truth of the Gospel: Which is come unto you, as it is in all the World, and bringeth forth Fruit, as it doth also in you, since the Day you heard of it, and knew the Grace of God in Truth. Coloss. i. Ver. 5. and 6.*

L O N D O N:

Printed and sold by J. TOWNSEND, in Fleet-Street:
Sold also by G. COPPERTHWAIT, in Leeds.

M.DCC.LX.



TO THE
INHABITANTS
OF THE
Parish of CALVERLEY.

My Brethren, dearly beloved,

AS the Establishment and regular Advances of God's Kingdom in the Heart, together with the Operation of the divine Spirit upon the Soul, which is both the Cause and Support of it, is a Doctrine of such Importance, that it may be well called the vital Part of Christianity; you must needs think it a very essential Branch of saving Knowledge, and cannot, I hope, but

be desirous of being instructed in it. And such Instruction is the more necessary, because, as the divine Working of the Spirit of God is not immediately perceptible to Us, many great Mistakes, and grievous Errors, have arose concerning it.

Some have been induced to disbelieve and disregard it, because they did not directly feel its Force, and would not take the Trouble of examining into, and considering those blessed Effects which the Scripture sets forth as the proper Evidence of its active Power.—Others again, observing that good Men are said to be led or influenced by the Spirit of God, have imagined that they must feel some immediate sensible Impulse from above, or else they are not in a proper Christian State.—This Apprehension is apt to drive the Humble, Serious, and Diffident into Despair; whilst the airy Notion, heated and improved by

a lively, warm Fancy, takes such Possession of the Minds of others, that they suppose themselves to be under the immediate Direction of the Spirit, and presume to refer their own Thoughts and Imaginations unto him, as the Author of them.—Such is the Presumption and Deceitfulness of the human Heart, when actuated by an overweening Pride, or a wanton Imagination. These and such like Mistakes, concerning this important Doctrine, naturally give rise to the two great Extreams, which we may observe to prevail so much among Us at present, viz. barefaced Irreligion on the one hand, and unbounded Enthusiasm on the other.—And as it is my Duty to endeavour to direct you in the right Way, and also my sincere Wish and Desire, to guard you from Error, and to see you fixed and established in the Truth ;

Truth ; I have with this View been induced to publish the following plain Discourse ; because it seemed as proper a Means, as any, which lay in my Power, of answering that great End.—It is a familiar Instruction, delivered by our blessed Saviour himself, under the most plain and common Image, viz. the Similitude of a *Sower* ; which expresses the Nature, and gradual Advances of God's Kingdom in the Heart, in so full a Manner, as to contain all that is necessary for you to know, and in so plain a one, that I hope you cannot fail to apprehend it : Particularly, as the Generality of you, (though engaged in the Manufacture of Cloth) do yet cultivate so much Ground, as obliges you annually to be employed in sowing Seed : From which very Employment, your gracious Saviour was pleased to take this beautiful Representation—

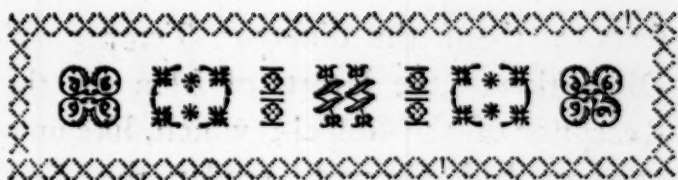
presentation of his Kingdom; which I have only endeavoured to explain, enlarge upon, and more fully apply, in order to quicken your Apprehension, and imprint it more deeply upon your Minds; for I thought it proper to confine myself, throughout the whole Discourse, to an exact Observance of the expressive Picture given in the Words of my Text; lest, if I did at all indulge my own Imagination in so mysterious a Point, I should go wrong myself, whilst I was endeavouring to direct you right.—But I hope what is here delivered to you, will appear to be so plainly connected with the Words of our Blessed Saviour, and to arise so naturally from the Image which he has given Us, as evidently to prove it *his* Doctrine, and not my own; and then, I hope, you will receive, acknowledge, and embrace it, as his. And if it does appear to carry the Stamp of divine Authority; my

my only Wish is, that it may be accepted before God, and respected by you, as an humble Testimony of my Care and Regard for you all, even for those, who are the most remote from me, and not so immediately under my own Instruction; whose spiritual Interest I am yet bound to consult, and shall, I hope, also endeavour to promote to the utmost of my Power.

I am,

Your faithful, tho' unworthy Pastor,

W. BEWICKE.



MARK iv. 26, 27, 28.

*And he said; so is the Kingdom of God,
as if a Man should cast Seed into the Ground:*

*And should sleep and rise, Night and Day,
and the the Seed should spring and grow up,
he knoweth not how.*

*For the Earth bringeth forth Fruit of
herself, first the Blade, then the Ear, and
after that the full Corn in the Ear.*

S it was the common Custom of
A our gracious Saviour, to teach the
Multitude in Parables, and to in-
struct them in heavenly and divine Truths
by familiar Allusions to Things on Earth;
so we may observe him in the beginning
of this Chapter, proposing to the People
with this View, the Parable of the Sower:
In which, by a natural and obvious Re-
ference to the different State and Condi-
tion of the Soil of the Earth, he repre-

B

sents

sents to them the different Temper and Disposition of the Hearts of Men for the Reception of the Gospel ; which, like unto good or bad Ground, render the Seed sown in them either fruitful or barren. And hence, he further takes Occasion, to give an easy and familiar Description of the various Causes, why some Persons are entirely unfruitful under all the precious Means of Grace, which the Gospel affords; whilst others properly receive, and carefully improve them to Advantage, and do bring forth their Fruits in due Season.

Nor does our Blessed Saviour stop here, but is pleased to revive this Subject again at the 26th Verse, and proceeds further to give a natural Representation, under the same Image, of the Manner in which these holy Fruits are gradually produced in the Heart of Man. *And he said; so is the Kingdom of God, as if a Man should cast Seed into the Ground: And should sleep and rise Night and Day, and the Seed should spring and grow up, he knoweth not how. For the Earth bringeth forth Fruit of herself, first the Blade, then the Ear, after that the full Corn in the Ear.*

Thus are we refer'd to the Earth or good Ground, to see, in its Reception and
nourish-

nourishing of the Seed, till it comes by a regular Progress to produce the full Corn in the Ear, a plain and exact Picture of the manner, in which the good Seed of the Gospel should be received, cherished, and increased in the Heart, until it grows up by gradual Advances, and brings forth the Fruits of Righteousness to Perfection; in the same manner, as the Earth bringeth forth, first the Blade, then the Ear, after that the full Corn in the Ear.

Such is the Gradation of the natural Productions of the Earth, and of those Spiritual Fruits, here represented by them. These are the gradual Effects which we may see and perceive in both; but as to the Cause of each, and its exact Manner of acting in order to produce such Effects, it is not so visible and perceptible, as to discover to us its Operations; for *so is the Kingdom of God, as if a Man should cast Seed into the Ground, and should sleep, and rise Night and Day, and the Seed should spring and grow up*, he knoweth not how. This plainly teaches us, that as Man can neither reckon himself the efficient Cause of the Productions of the Earth, nor can he perceive the exact Means, which cause them to spring forth, and proceed by regu-

lar Degrees to their full Growth; so neither is he the real Cause of the Fruits of Holiness springing forth and growing up in him, nor has he a clear and full Perception of the exact Operation of God's Spirit upon him, by which they are produced, increased, and brought to mature Perfection.

These are the important Points of Doctrine, which I shall endeavour to illustrate to you, in the following Discourse, under this natural and familiar Representation, by which our Saviour was pleased to suggest them, in the Words of my Text. And first then, *so is the Kingdom of God, as if a Man should cast Seed into the Ground.* The Kingdom of God is in other Passages of the sacred Scripture said *to be preached, and to be within us:* * It is styled *the Word or Gospel of the Kingdom;* which Expressions may lead us to the Understanding of the true Meaning of it in this Place. By it is meant the Word, the glad Tidings of the Gospel, which were preached unto the World, which ought also to be received into the Heart and rooted and grounded there; being *that incorruptible*

* Luke xvii. 21.

ruptible Seed, of which St. Peter speaks, *which liveth and abideth for ever*, i. e. which will naturally produce the blessed Fruits of Immortality. For the Kingdom of God is not in *Word only*, but *also in Power*. The Precepts of the Gospel have not only a natural Tendency to produce Purity and Holiness of Life; but are rendered still more efficacious, by the Power of the Spirit, which accompanies them wherever they are duly received: And hence, they become a lively and active Principle in the Heart of Man; for the *Spirit quickneth and giveth Life*: Hence they strike Root and spring forth, in a vigorous and stedfast Faith; flourish in a lively Hope; and maturely ripen into an holy Obedience.

Such is the genuine Nature and real Efficacy of the Gospel in the Heart of Man, when duly prepared for its Reception; and therefore it is not improperly called the Kingdom of God; not only upon Account of its own heavenly and divine Nature, but also from those Godly and pure Dispositions and divine Graces, which it produces; such as engage and conform the Heart to the Service of God, win over, and by holy Violence entirely subdue and
reduce

reduce the Will and Affections to the Obedience of Christ. And when these happy Effects are once accomplished, then may the Kingdom of God be well said to be established within us: Because we thereby become truly subject to the Government of God; are rendered really desirous of performing his Will, and studiously careful to observe his Commandments, and to do whatever is well-pleasing in his Sight. Thus is the Gospel both the Kingdom and the *Power of God unto Salvation*, in those, who sincerely believe, and duly receive it: For in such it is, as if a *Man should cast Seed into the Ground. It is not like Seed sown only on stony and rocky Places*, where it cannot enter and strike a proper Root; nor is it like unto Seed *cast upon the Highway*, or *among Thorns*; but rather in contradistinction to all these, it is here said to be *cast into the Ground*; that is, to be deeply received and rooted in the Heart: And when this is the Case, the Seed will spring and grow up, in an imperceptible Manner; in a Manner, which so far exceeds all human Apprehension, that it may be well said, that neither the Person, who sows it, nor the Heart, that receives it, knoweth exactly
how

how. The manner, in which Corn springs up and grows, gives us a plain and clear Image, which truly represents this Matter, and appears exactly parallel to it in every Circumstance. Let me therefore desire you to consider it in this Light, as it is a point of View, in which I think you are most likely to apprehend it.

After you have once cast your Seed into the Ground, and have taken Care that it be covered to a proper Depth with Earth; what do you, or what can you do, further, towards its Increase? Is it any Power of your own, which causes it to come up? Or are you possessed, of any Means, either to hasten or retard its Growth, at your Pleasure? Is it your Finger, that pushes it forth? Have your Hands formed those tender Shoots, which begin to raise their Heads above the Ground? Can you draw them out by your own Help into those numerous Wires or Blades, which afterwards spring up? Or either supply or properly dispose the Materials, which are necessary to their Growth? Is the Whole, or any part of this wonderful Production your own Work? Or have you any hand in it? No indeed, all that you can do, is to
 slow

sow, in hope of the divine Blessing upon the Earth, to make it fruitful, and to wait with a patient and humble Expectation, that God, who has disposed the Course of Nature, in so wonderful an Order, *as to give, as it hath pleased him, to every Seed its own Body*, will give you an Increase, in Proportion both to the Quantity and Quality of your Seed sown: But you cannot intermeddle at all, in this mighty Operation, but must receive this Blessing entirely from God.

But to proceed. You are so far from being able to do any Thing of this kind yourselves, that you cannot even see or perceive the exact Manner of it, nor the Means by which, it is done. You see the Effect, that it does spring and grow up, but it springeth and groweth up, you know not how. Do you see the Cause of its Vegetation, or can you tell the exact Manner, in which it acts upon it, so as to produce this Effect? We will grant that Experience may carry some of you so far, as to observe, that a due Proportion of Rain and Dews, and of the Heat and Light of the Sun, and other Luminaries, is necessary to this Production; and that as the sacred
Scripture

Scripture elsewhere expresseſſes it, *the tender Graſs* (which may alſo be applied to the Blades of Corn) *ſpringeth out of the Earth*, by *clear ſhining after Rain*, (or by clear ſhining and by Rain, which ſeems to be the true Conſtruction of the Original.) Thus much you may perhaps collect from Obſervation, but then you are ſtill incapable of perceiving the exact Manner, in which theſe cauſe Vegetation; as you are unable to direct or diſpenſe them, at your Pleaſure. Do you ſee the Manner, in which the Grain, that is ſown, receives not only its Moiſture, but alſo its freſh Additions of ſolid Matter, which cauſe it to ſwell and burſt forth? Do you ſee the Light and Heat ſtriking upon it, in ſuch a juſt Proportion, as not to dry and wither it, or exhale its Moiſture, but only to thruſt it out in tender Buds; which by a wonderful Supply of freſh Matter, and a conſtant Circulation of refined Juices, are not only daily increaſed, but alſo proportionably in every Part? Are theſe curious and ſurprizing Acts of Nature viſible and obvious to your Eyes? Or does it not exceed the utmoſt Stretch of your Faculties to comprehend them, as it does the utmoſt Efforts of your

C

Power

Power to effect them? None of us have any Hand at all in this Matter; for after a Man has once cast his Seed into the Ground, he may sleep and rise, as usual, Night and Day; the same Operation of Nature still goes forward, and the Seed will spring in its due Time, and grow up in a Manner he knoweth not how; for it is no Part of it his doing. *The Earth that drinketh in the Rain, which cometh oft upon it, and bringeth forth Herbs, meet for the Persons, of whom it is dressed, receives its Blessing of God.* And it is that, and that only, which renders it fruitful.

I have now endeavoured to explain to you the natural Image, let us next consider the Spiritual Application of it. For, *so is the Kingdom of God, as if a Man should cast Seed into the Ground.* If the Gospel of the Kingdom, if the pure Seed of the Word of God is once sown and deeply received in a Heart properly prepared for its Reception, as the Seed Corn is cast into the Ground, after it has been properly dressed and cultivated, it will also like the other spring forth, grow up, and shew itself in holy Desires, a good Disposition, and pious Conversation: For it is not more natural
for

for the Seed, after it hath been put into the Ground, to shoot forth into standing Corn, than it is for these Spiritual Seeds of the Gospel, when once planted and rooted in the Heart, to spring up and shoot forth into a holy Life. The Shoots of both will at first be tender ; and Length of Time is required in both, to bring them to Maturity : Either of them may be checked and spoiled, or even rooted up, but both are equally fruitful, in their own Nature. And I dare venture to say, that wherever these Spiritual Seeds of the Gospel are deeply received and rooted in a good Heart, and nourished and cherished there, they will no more fail to produce the Fruits of good Living, than good Ground, when properly sown, will fail to produce good Corn, by the *Blessing of God*, which alone does, and can give, the Increase in both Cases. For as it is not in your Power, after you have sown your Seed, to make it spring up, nor is it your Finger, nor any Means of your own, which causes it so to do ; so neither, after the good Seed of the Kingdom is once sown in your Hearts, can you by any inherent Virtue or Power of your own, cause it to spring forth, and grow up in you.

The whole of this Procedure must also be the Act of God. It is God that must work in you by his divine Power, to make you thus fruitful. For tho' the Seed of God's Word be ever pure and good, yet can it never spring up in your naturally corrupt and depraved Hearts, so as to produce any good Work, except Christ, the *Sun of Righteousness*, enliven it with his quickening Rays and water it with the heavenly Dews of his holy Spirit; no more than your Corn could spring forth and grow up, without Rain, Dews, or Sun-shine, or any Influences from any of them. Man has himself no more to do in this great Work, than the Husbandman, has in the Production of his Corn. He may serve as an Instrument indeed, to cast the Spiritual Seed into his own, or possibly into another's Heart, when rightly disposed by due Culture, and divine Grace, to admit and receive it. But after he hath done that, he hath no more that he can do: He can never of himself make this holy Seed spring forth, into heavenly Thoughts, pious Resolutions, and Godly Actions, at his Command: It is God only, who *must thus work in him both to will and to do, of his good Pleasure*. He must therefore

therefore wait with Patience, and humble Confidence on God, who alone can work this glorious Effect, which abundantly exceedeth all human Power. Nor need he yet, except it be his own Fault, despair of seeing and receiving these Spiritual Fruits, in due Season. For if this holy Seed be indeed duly received and rooted in his Heart, and preserved and nourished there, he may sleep and rise, Night, and Day, and go about the necessary Business of his Calling; it will be made by the divine Power and Energy, to spring and grow up, in a Manner he knoweth not how. He may see the Effect, but cannot perceive the exact Manner, in which it is produced. He may with Joy and Comfort, see each Godly Motion, and holy Propension rise in his Heart, under the Influence of divine Grace, as the Husbandman rejoices to see his tender Corn, rise and spring forth by the Blessing of God, in a kindly and temperate Season; yet he can no more conceive or comprehend the Action of the divine Light and heavenly Spirit by which such happy Effects are produced, than the Husbandman can discern and understand, the exact Manner in which his Seed is made

made to shoot forth, by clear shining and by Rain.

Such seems to be the general Progress both of Nature and Grace. The Effects in both are evident, but the Operations to us, imperceptible. And whatever some may tell us of the extraordinary Feelings and sudden Impulses of the holy Spirit, by which they say, they are so greatly actuated; I am sure we are no way warranted to expect any such Thing from God's Word. And tho' we do not presume to limit the Power of Omnipotence, nor pretend to say, that God may not have done some extraordinary Acts of this kind, in some particular Cases; yet we may safely affirm, that this is not the ordinary Manner, in which he has declared, that he will work upon the Heart of Man; and that therefore such Acts (as in the Case of St. Paul's Conversion) may be deemed truly miraculous; being as much out of the common Course of Grace, as Miracles are out of the common Order of Nature. And as the gracious End of Miracles has ever been the general Good of Mankind, (viz. to attest some great Truth, and to confirm

confirm and settle Men in it) they have always been, and we may presume always will be, attended with some evident and visible outward Testimony, for that Purpose: And we may well imagine that such Miracles, both in Grace and Nature, have ceased, upon the general Reception of Christianity, except those, who have since pretended to them, can produce proper Credentials, to convince us of their Reality. But to be brief upon this Head: All that I shall say is: That if any Man, after having duly received the Word of God in his Heart, does see and observe in himself good Thoughts, holy Resolutions, and a Christian Disposition to spring up from it; it is as absurd in that Person to despair of the Fruits of Righteousness, because he does not sensibly feel the immediate Impulse of the divine Light and Spirit, which work these happy Effects in him; as it is for the Husbandman, when he sees his tender Corn to spring up abundantly, to despair of its ever coming to Perfection, because the Manner, in which the Light, genial Warmth, and Vapour, cause it thus to shoot forth, and grow up, is not outwardly visible and perceptible to his Senses.

In

In short, it is enough for us to see, fully perceive, and acknowledge the Power of God, in its Effects; we must not imagine that we are to apprehend the very Manner of his Acting, either in his providential disposal of human Events, in the wonderful Course of Nature, or in the regular and equally admirable Progress of divine Grace. For all these Things are made by an almighty Power, *to spring up in a Manner, Man knoweth not how.*

As to the Fruitfulness of divine Grace, and the Progress of God's Kingdom, in the Heart, (with which we are, at present, more immediately concerned) it is beautifully described by God himself, in the 55th Chapter of Isaiah, pretty nearly under the same Image, I have endeavoured here to explain. *As the Rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed unto the Sower, and Bread to the Eater: So shall my Word be, that goeth forth out of my Mouth; it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the Thing, whereto I send it.* We have here God's Promise to assure us, that

that as the Rain and the Snow from Heaven, do not fail to water the Earth, and cause it regularly to bud forth, and yield Seed to the Sower, and Bread to the Eater, in their due Seasons; so shall his Word be by the divine Grace equally efficacious, in accomplishing his Pleasure, and the great End whereto he sent it; viz. that of purifying those, who duly receive it, from all Iniquity, and producing in them the Fruits of Holiness. For such is God's good Pleasure; such is the great End of the Gospel Dispensation. But we must be careful to observe that both the heavenly Seed of the Word and its Fruits are God's free Gift. *For like as the Rain coming down from Heaven, maketh the Earth to give Seed for the Sower, and Bread for the Eater; so also is the divine Power, which causes the heavenly Word to accomplish this great Work in the Heart of Man, and which giveth us, according to God's Free-will, both the Seeds and the peaceable Fruits of Righteousness.*

And yet this Doctrine no more encourages us to be remiss and inattentive to our Spiritual Concerns; than it does the Husbandman to be careless and negligent, in

D

regard

regard to his temporal. For our Concurrence and Endeavours are as necessary in the one, as his are in the other: And these are necessary Duties to be performed by us, before we can expect to prosper in our spiritual State, as they are by him, before he can expect to succeed in his temporal. The Rain coming down from Heaven is indeed the true Cause of the Earth's being fruitful, but it will not make his Ground so, except it be properly prepared to receive it. If his Ground lies desolate, like a wild Waste, the mildest Showers of April are bestowed upon it, to little Purpose. So in like Manner, if our Hearts lie quite neglected and uncultivated, all the Blessings of divine Grace are lost upon us. For tho' the heavenly Seed, aided by almighty Power, will ever accomplish the divine Pleasure, yet it is not God's Will and Pleasure to work in us the great Work of Righteousness, against our Inclination, and without our Concurrence; to force this good Seed into our stony Hearts, and to cause it to thrive and prosper in them, without any Preparation or Culture.

Suppose any of your Neighbours possessed of a large Tract of Ground, filled with
large

large Stones, intermixed only here and there with a coarse Tuft of mossy Earth, should, without ever endeavouring to remove or subdue this rugged Surface, by proper Culture, think it enough to cast his Seed Corn upon it, and be so weak, as to expect that by the Blessing of Heaven, it would spring up and grow there? Or, would you think such a Person much wiser, if he should throw his Seed upon *Briars and Thorns*, without ever attempting to root them up, and confidently hope to have a good Crop from it? Or, if he should industriously go up and down the Roads, and *common High-ways*, and cast his Corn upon them, and earnestly expect to reap the Fruits of his foolish Labours? Such a Conduct as this would at once appear to you abundantly absurd and ridiculous. And yet that Person is no less guilty of egregious Folly and Presumption, who expects that the Word of God should produce the Fruits of Holiness, under similar Circumstances; that tho' he harden his Heart, as a Stone against it, it should yet enter and take Root in him, without his endeavouring, by true Contrition and Repentance, to subdue his hardened Dispo-

fition and rugged Temper: Or, that this heavenly Seed should spring and grow up in him, when his Heart is as fully beset and engrossed with worldly Cares, corrupt Lusts, and unruly Passions, as the most desolate Ground can be with Thorns and Briars; or lastly, that the Word of God should be nourished, and yield a plentiful Increase in his Heart, when, like a *common High-way*, it is quite open to receive every Impression, and fully exposed, without Guard, to any Temptation; not rejecting or barring out any one evil Thought or wicked Act, which would intrude upon it. The Case of the weak Husbandman abovementioned, and that, of such a wretchedly foolish Person is exactly parallel; and let those, who would laugh at, and despise the one, take care, that they do not justly incur the Imputation of the other; for surely it is not only more foolish, but more dangerous, to err thus grossly in spiritual and eternal, than in earthly and temporal Concerns. If then we are sensible, that it is necessary for the Husbandman to dress, cultivate, and guard his Ground carefully, before it can become fruitful, let us also learn from
 thence,

thence, that it is equally necessary for us, to prepare our Hearts by a proper Culture, and to keep them with all Diligence, before we can expect to reap from them the blessed Fruits of Holiness here, and eternal Life, and Immortality hereafter. Thus are we *to work out our own Salvation*; For tho' Salvation itself, together with all the blessed Effects of it upon the Soul, is entirely the Gift of God; yet our utmost Labour and Pains are required, to qualify us for the Reception of such an invaluable Blessing, and to render ourselves proper Objects of the divine Bounty.

Let me therefore earnestly exhort you, to make a just and full Application of what has been said, unto yourselves. Let not this important Doctrine, which I trust has been faithfully drawn, and delivered to you, from the sacred Scriptures, meet with such Stony Hearts, as will yield it no Reception, but rather suffer it to be deeply imprinted, and to take Root in your Minds. Cleanse your Hearts of excessive worldly Care, of every inordinate Desire and corrupt Passion, that they may not prevail and choke it: Keep and secure them by a
constant

constant and diligent Guard; that evil Thoughts and wicked Actions may not break in, trample down, and utterly deface each good Impression: So that the pure Seed of the Gospel, being deeply received, preserved and nourished in the Heart, may bring forth in you the Fruits of good Living. And when this happy Effect is once produced, when Christian Graces, and virtuous Dispositions, springing from this lively Principle, do manifestly shine forth in your Lives and Actions, you need not look for, nor desire any extraordinary Impulses; for I dare be bold to say, that you have the *Seal of the Spirit*, and as sure an earnest of your heavenly Inheritance, as it has pleased God to give us, in this Life.

And may *He that ministereth Seed to the Sower, both minister Bread for your Food, and multiply your Seed sown, and increase the Fruits of your Righteousness.* Now to God the Father, &c.

F I N I S.

